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of the workers; and as the plot unfolds, it becomes apparent that many persons not in the ranks of labor are becoming conscious that something is wrong with the present social system. The strike is finally won; and the strikers get representation in the management of the company. The president resigns; and his son, Logan Lyon, takes up the reins to carry the new policy into effect. The point of the whole book gets final expression during a conversation between father and son just before the elder Lyon announces his resignation. The younger man says: "Adding by one's own efforts something necessary to the processes of life is the only title to property and influence that the logic of life can in the long run recognize. We are operating a property system which already looks to me, and I believe will some day look to everybody, as primitive as the old cable cars now look to Chicago people, in contrast with electric equipment. The strike has turned the spotlight on this property system with the Avery Company as the illustration."

The Gospel of Freedom. By Henry D. A. Major. London: T. Fisher Unwin, 1912. Pp. xxiii+200. 2s. 6d.

The author is an Anglican clergyman and editor of the *Modern Churchman*. This volume is composed of papers prepared originally for theological students seeking orders in the Church of England. While it is thus local in its immediate origin and aim, it is in reality world-wide and non-sectarian in fundamental structure and purpose. Of the many books dealing with present religious problems, this is one of the most vital and informing. It has a message for all forward-looking ministers and religious thinkers, as well outside as within the English church. Its themes revolve around the question, "What shall the church of Christ do to be saved in this age of transition, struggle, and uncertainty?"

Attention is called to the growing conflict of ideals within the borders of the Anglican communion. This is not a conflict between the Anglo-Catholicism and Evangelicalism of the nineteenth century. It is between "traditional" Christianity (whether Anglo-Catholic or Evangelical) and "modern" Christianity. It is between those who identify Christianity with certain traditional forms and institutions, intellectual conceptions, and disputable historical occurrences, and those who refuse to identify it with aught else but the spiritual and moral ideals of Jesus. This conflict is not merely an academic issue, although it originates in no small degree in the atmosphere of the universities. It is a practical issue, which the everyday man must increasingly take into account. It is as much a moral and spiritual conflict as it is an intellectual one. From all of which it appears that the

situation within the Church of England is practically the same as that which obtains in most of the Protestant churches.

When the modern churchman scrutinizes the Christian religion, says the author, it falls into two general aspects: first, the moral, social, and spiritual; then, the dogmatic, institutional, and miraculous. The adherents of traditional Christianity act as if the second aspect is of supreme importance; while the exponents of modern Christianity assert that the first is of the essence of the gospel, and that the other is of subordinate value. The emphasis of the church in the past has been too much upon the institutional, dogmatic, and miraculous. The salvation of the church today depends upon the transfer of emphasis to the moral, social, and spiritual aspects of religion. These thoughts are brought out and illustrated under the following chapter headings: "The Gospel of Freedom"; "The Prophetic Spirit"; "Signs of the Times"; "Dogma and How to Treat It"; "Theological Readjustment"; "The Interpretation of the Bible"; "The Kingdom of God"; "The Science of Religion and the Religion of the Future"; "The Call of Faith."

Early History of the Christian Church—From Its Foundation to the End of the Fifth Century. By Monsignor Louis Duchesne. Rendered into English from the fourth edition. Vol. II. New York: Longmans, Green & Co., 1912. Pp. xix+544. \$2.50 net.

The second volume of Abbé Duchesne's *History of the Early Church* measures up fully to the standard reached in the first volume. Each of the seventeen chapters is thoroughly and independently worked out from the sources. Not only is the scholarship of the book of the first rank, but the author has the charm of literary style so that what would otherwise be the drudgery of acquiring information about the subjects treated is not found, and reading becomes a pleasure as well as a profit. It is to be hoped that the publishers may see their way to issuing the third volume, and thus completing this valuable work.

Essai sur la métrique des Psaumes. By C. L. Souvay. St. Louis: Kenrick Seminary, 1911. Pp. xii+592.

This book is lithographed from the author's manuscript, rather than printed. The care and skill with which the copy was prepared show an infinite capacity for taking pains. The pages are a joy to behold. The first step in M. Souvay's program is a sketch of the various theories that have been formulated and held regarding Hebrew rhythm and meter. Here he

shows himself at home in the literature of his subject. He then turns to the metrical analysis of the text of the Psalms. This section of the book is really an inductive study of the Psalter for the purpose of discovering its own testimony regarding its poetic forms. On the much-discussed question of Hebrew meter, M. Souvay declares himself unable to formulate any hard-and-fast rules. He is satisfied to follow Ley in counting the word-accent as the decisive element in the determination of the length of poetic lines. No uniformity seems to obtain in Hebrew poems as to the number of unaccented syllables which intervene between each accented syllable and its successor.

M. Souvay displays excellent judgment throughout his valuable work. The book can be highly recommended to any students of Hebrew who wish to work through the question for themselves.

The Emergency in China. By F. L. Hawks
Pott, New York: Missionary Education
Movement, 1913. Pp. xii+309. 50 cents.

As China comes more fully into the great highway of the world's progress, books on the new oriental republic will be increasingly sought. This volume is one of the "Forward Mission Study Courses" issued by the Missionary Education Movement of the United States and Canada. The author is no novice, tempted into the field by the present widespread interest in Chinese affairs; he is connected with St. John's University, of Shanghai, China, and for twenty-seven years has been observing at first hand the broadening current of life in the Far East. He presents a study of his subject from all points of view—historical, economic, political, educational, and religious. The book has twenty-nine illustrations and nine appendices giving valuable data supplementary to the text. It is one which all students of the subject will appreciate. It makes a good companion piece to the recent volume, *The Changing Chinese*, by Professor Edward A. Ross.

The New Philosophy of Henri Bergson. By
Edouard Le Roy. New York: Holt, 1913.
Pp. x+235. \$1.25.

An enthusiastic and brilliant disciple of M. Bergson here gives a popular sketch of his master's philosophical position, which carries with it the imprimatur of Bergson himself in the form of quotations from a letter to the author: "Underneath and beyond the method you have caught the intention and the spirit. . . . Your study could not be more conscientious or true to the original." Such being the case, it would appear that anyone who desires a condensed exposition of this new French philosopher could hardly find a better source of information than is afforded by the present volume.

Bergson begins by putting "common-sense" knowledge and "scientific" knowledge in the same category. What science really does is to preserve the general attitude of common-sense, with its apparatus of forms and principles. Knowledge, in the usual sense of the word, whether it be empirical or scientific, is not a disinterested operation. It consists in finding out what profit we can draw from an object, how we are to conduct ourselves toward it, what label we can suitably attach to it, under what already known class it comes, etc. The forms of knowledge elaborated by common-sense were not originally intended to allow us to see reality as it is. Their task is rather to enable us to grasp the "practical" aspect of reality. These forms have existed in us as inveterate habits, soon becoming unconscious, even when we have reached the point of desiring knowledge for its own sake. In this new stage they still preserve the bias of their original utilitarian function.

An inner reform is therefore imperative today, if we are to succeed in unearthing and sifting the true content in our perception of nature. This is very different from the task of science. Philosophy, understood in this manner, demands from us an almost violent act of reform and conversion. The mind must turn round upon itself and invert the habitual direction of its thought. The work of reform therefore will consist in freeing our intelligence from its utilitarian habits, by endeavoring at the outset to become clearly conscious of them.

The treatise begins with a long and interesting chapter on the problem of methodology, and then applies Bergson's method to various items within the general field of knowledge. The author points out that while Bergson has not yet carried his philosophy up to a point where it stands face to face with the great problems of God and religion, his thought involves potentialities which may some day be developed in this direction.

Introductio Historico-Critica in Libros Apocryphos utriusque Testamenti cum explicatione argumenti et doctrinae. Vol. I: Introductio generalis, Sibyllae et Apocrypha Veteris Testamenti antiqua. By I. Székely. St. Louis: B. Herder, 1913. Pp. viii+512. \$3.35.

A full introduction to the apocryphal books of the Old Testament and to the Sibylline Oracles is here presented. It is written for those who read Latin, and it will thus appeal to a very limited circle. It devotes the first 120 pages to a general introduction to the subject of apocryphal writings in general. The remaining space is occupied with special introductions to the Sibylline Oracles, the Book of Enoch, Assumption of Moses, Apocalypse of Baruch, Fourth Esdras, Book of Jubilees, Letters of